

The Bombay Guardian.

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WEEKLY REVIEW.

—The Press, published at Christ church, New Zealand, April 30, has a notice of Dr. Somerville's concluding service in that place. It was held in the Theatre Royal; 2000 persons were present; the subject of the address was the Fiery Furnace; it lasted two hours; and was listened to with sustained attention. An appeal was subsequently made for funds to build a hall for the Young Men's Christian Association, and £890 was raised on the spot.

—Noticing the report of the London Miss. Society's work at Mirzapore, the *Friend of India* extracts the following from the Rev. Mr. Ansell's statement:

"With regard to their remarks about religion in general, it may be said, that they are all, directly or indirectly, of a pantheistic and fatalistic character. Let the subject of the preacher's discourse be what it may, one or the other of these points is almost sure to come up, bringing with it a number of intricate and difficult questions: God pervades everything, and everything is God; to worship any thing, is to worship God who dwells in it; God must be the author of both good and evil; man's life is not regulated by his own choice, but is dependent on the unalterable decrees of fate—these and many other statements are daily put forward; and before a promiscuous, shifting, and often impatient audience cannot satisfactorily be dealt with. If the speaker is fortunate enough to hold the attention of his hearers from these things, they readily listen to him as long as he speaks generally of the duty of knowing and serving God; but as soon as anything is said respecting the only way in which God can be known, or respecting the evils of caste and the wickedness of idolatry, then, opposition is aroused, and half-a-dozen are eager to speak, and soon begin to defend their own faith with many specious arguments."

"The inquiries and objections of the people regarding Christianity, naturally revolve round those great points which are its chief characteristics. For example; could God, who is a spirit, appear in human form? Is it possible for any being to assume the nature of man, and yet remain without sin? Could the Son of God be put to death by feeble man? These and other transcendent questions, are frequently the subject of inquiry and dispute. One evening I conversed with a man who knew a good deal of the gospel, and was able to quote from it. Having made several objections to Christianity, he at last came to what he evidently considered an unanswerable argument, by saying, Ram slew thousands: now just tell me of one whom Jesus Christ slew."

The *Friend of India* says of these passages:

"They indicate a surprising activity of intellect and an apprehension of metaphysical reasoning which are nothing less than marvellous. Imagine an English rural labourer posing the parish parson by the difficulty that 'God pervades everything and everything is God.' It would not be possible for him to put such a thought into words. Certainly if such minds as these are not touched by the teaching of Christ, the fault must be sought for in the manner in which that teaching is set before them."

Take away from the conception that men have of God the idea of holiness and infinite hatred of sin and let them think of him as one that is not morally essentially different from themselves, in other words let them form such conceptions of God as have found expression in the Hindoo Poo-ranas, and there will be no reluctance on their part to think of him as one that is ever and every where and in all things present. The English labourer may think little of God but he conceives of him as intensely opposed to sin. He naturally shuns

the thought of God, so long as he is unwilling to submit to him. In India we find a much greater disposition on the part of the people to think and speak about God, than we do in Europe; and the explanation we believe to be that which we have suggested. The aim in corrupt religions is to lower the character of God until it shall cease to have any thing repellent for sinful man. It is the distinction of Christianity that it so clearly exhibits the moral perfection of God, that man cannot entertain the idea of a present God without a sense of condemnation. The objection, "Ram slew thousands, tell us of one whom Jesus Christ slew," well illustrates what we have said. It seems to involve no reproach to Ram that he should have shed abundance of blood; it is no honour to Christ that he came to bless mankind in turning every one away from his iniquities. That metaphysics have been an awful curse to India appears from the fact that no religious opinion is more widely diffused through the land and through all classes of the community than this viz, that whatever a man does he does by a divine impulse.

—MR. FAWCETT, M. P., thinks the fact that some 7,000 troops of the Indian army have been spared for the expedition to Malta, is an evidence that the Indian Army is unnecessarily large, and he wishes Parliament to take this view and relieve the people of India of the burden of supporting so large an army. We have the impression that the people of this country do not object strongly, if at all, to the size of the native army in India.

—THERE has been a stately ceremony at Christ Church Cathedral, Dublin, after a work of restoration lasting seven years, the entire cost of which (£200,000) has been borne by a gentleman of Dublin, who has also given £20,000 for the endowment of the Cathedral. Architecturally, the cathedral is doubtless a very grand and imposing structure, but we confess that we have not a very exalted idea of the usefulness of such a pile. We have the impression that not many souls are annually converted to God in such edifices. In view of the fact that so many institutions of a most practical character are languishing for want of funds, it strikes us that possibly the great Head of the Church would have suggested some other disposition of the money. The *Christian* calls attention to the way in which the money has been acquired by the liberal donor. He is a distiller, and the £220,000 bestowed in beautifying this cathedral is but a limited portion of the wealth derived from the manufacture and sale of whisky. The *Christian* speaks very strongly about the anomaly of all this. The millions of this successful distiller have been obtained by pandering to a taste that is doing more than any thing else to pauperize and degrade the countrymen of this successful gentleman. If all the families to whom his drink has been a curse could be gathered together in one area with their broken-down shanties, their rags, their filth, their sicknesses, and all the various tokens of their wretched captivity, what an awful contrast it would present to that beautiful edifice.

—A WRITER in the *Bombay Gazette*, after reading the article on Street-preaching in the *Indian Evangelical Review*, feels called upon to give the missionaries some advice touching this matter of Open air Preaching, and his advice may be summed up in the word, *Don't*. Do they think that they are making the people familiar with Gospel truths? He reminds them that "familia-

rity breeds contempt." By preaching the Gospel to the people they are stirring up feelings of hostility not only to Christianity, but to Christians and thus to the Government. In fact, he would persuade the readers of the *Gazette* that the missionaries are mischief-makers. The Gospel has been preached in India for the better part of a century, and chiefly in the open air, and yet the authorities have not found that the result has been such as this writer imagines. Three or four years ago, the Government of India set forth in unambiguous terms, its conviction that many benefits had accrued to the country through the labour of missionaries. The idea that the Gospel is not to be proclaimed to the people of India because they make light of it, is a dictum that comes very strangely from the lips of an Englishman, if such be the writer of this communication. Where would the world be to-day if those who had the truth had shrunk from encountering the ridicule of men so wedded to error that the truth seemed ridiculous to them? We should still no doubt be believers in the Ptolemaic system, vaccination would have been unknown, and, in fact, most of our great discoveries would have been nipped in the bud. The true benefactors of the race have always been those who persisted in their endeavours to do good to their fellow-men when the latter met them with ridicule. The followers of Christ are the followers of him who was despised and rejected of men, and of those who were treated as the off-scouring of all things. The writer we speak of would have missionaries not say any thing to the discredit of the mass of worldly Christians. The missionary, in the words of the Duke of Wellington, can only look to his marching orders; he must preach not the Gospel of nominal Christianity—but the Gospel of Christ. We can assure this critic that the ungodly lives of nominal Christians are doing incomparably more to alienate the confidence of the Natives from the Europeans than the open-air proclamation of the Gospel to those who receive it with derision. Has this writer lately read the Gospel of John? It might be well for him to look through it and notice the treatment that Christ received from those whom he addressed in the open air. He was often interrupted with such expressions as these: "Thou hast a devil and art mad;" "we know that thou hast a devil;" "thou art a Samaritan;" and over and over again it is said that they took up stones to throw at him. Let this adviser of missionaries then look through the Acts, and see how it fared with the apostles when they preached the Gospel, whether among the Jews or Greeks. In Athens other cities, some mocked and others went a good deal farther; but instead of allowing themselves to be miserably defeated by this ridicule, the apostles went forward until the victory was manifestly theirs. Thus too was the Gospel introduced into Britain. We must not close without guarding our readers against the erroneous idea that open-air preaching in this country is always attended with such demonstrations as have been mentioned. The missionary often has very quiet and evidently interested audiences; and even when there is misbehaviour, it is confined, for the most part, to a small minority of the audience. The same persons are seen returning from day to day standing for an hour and listening with undisguised interest. Caste, priestly influence and the irreligion of so many Europeans constitute formidable hindrances and terribly retard the progress of the Gospel in

this land; but the triumph of the Gospel of the grace of God is simply a question of time.

—THE *Indian Mirror* claims that Christ belongs to the Brahmo as truly as to the Christian. He belongs to every one that will receive him as Saviour, Teacher and Lord. But the *Mirror* adds that in heaven Christ, Mahomet and Chaitanya unite in worshipping and serving the Almighty Father. The Christ, the Mahomet, the Chaitanya and the Heaven of the editor of the *Mirror* are just the Christ, the Mahomet, the Chaitanya, and the heaven of his own mind. He has summoned them to the tribunal of his own eclectic spirit and compelled them to renounce all that does not comport with his intuitions and be the Christ, the Mahomet, the Chaitanya and the heaven that Baboo Chunder Sen is pleased to sanction.

—We would ask the attention of our readers to an article from the *Lancet*, given in another column, on the unfitness of secularists to have the training of children. It is refreshing in these days to find a journal of such influence as the *Lancet* enjoys, affirming that a due development of the moral instinct can only be secured by religious teaching, and that there must be something essentially at fault in the mental organism which can recognize no moral influences beyond those of its own creation.

—THE Khojas, one of the elements that go to make up the kaleidoscopic and heterogeneous population of Bombay, have been brought prominently to notice this week, by the assassination in open day of one of their leading men. We are sorry to say that this murder was perpetrated by one of the so-called reforming party. This community is certainly in need of reform. H. H. Aga Khan is the spiritual head of this body, and his authority is almost without limit. It is stated that from the Khojas of Bombay alone (400 families or so,) he receives an annual tribute of £10,000. He is a Mahomedan of the Shia division; they are professedly Mahomedans, but hold fast to their old Hindoo beliefs, acknowledging the incarnations of Vishnoo. One would think that their spiritual guide would feel under some kind of obligation to provide schools for this community, in which they might at least learn what really belongs to the Mahomedan creed. So far as our memory serves us, he has never shown any sympathy with those who wished to promote education among this people. He has been content to receive their homage and their contributions, and has given most of his time to his racing horses. The man who committed the murder we are now noticing, was lately excommunicated by the spiritual head. The murdered man was the Mookjee or secular chief of the community.

—We learn that the Rev. Wm. Taylor reached New York on the third of May, having completed his evangelistic tour in Peru, Chili and other South American states, and made arrangements for the support of a dozen preachers and teachers whom he now hopes to find and commission for the work. If men of the right stamp are found for this work, we may hope that by the blessing of God the cause of Christ in countries so long priest-ridden, may receive a powerful impulse. If prospered in finding these men, we presume that Mr. Taylor will be free to fulfil his expressed wish to return this year to India.

—NEARLY twenty four centuries ago it was prophesied that Egypt should be the basest of kingdoms. Egypt has now for a good while been suffering from hydrocephalus. All the wealth and fatness of the country have been in the hands of the ruler. We get some idea of the extent to which the Khedive has possessed himself of the resources of the country, by the statement that if, as is proposed, the landed property of the Khedive and of the members of his family, should be subjected to taxation, that would signify an increase to the revenues of the country of about £800,000. It does not take away any thing from the bitterness of the pill which the Fellah has to swallow, that the ruling dynasty is alien to the country, being Mahomedan indeed but European.

—WE have been waiting these two years or more to hear of some steps being taken to connect South Africa with the rest of the world, and are glad to see that there is now some probability of a line being carried across the continent from south to north.

—A NATIVE Sepoy at Hyderabad, Sind, a mild Hindoo, vexed with his mistress, took his gun, 80 cartridges and 30 shots, began by killing the woman, and then walked several miles, shooting every body he met. He meets a groom and kills him; then a woman, and kills her; another woman, and kills her; fires at a Moonshi, but misses him; next, he meets a fruit-seller and kills him; fatally wounds a young Mahomedan; wounds a shopkeeper; wounds another shopkeeper; next kills a poor old woman; and fatally wounds a bullock-driver. He was then shot by an officer of his regiment, Lt. Sinclair, was siezed, and died after some hours. He appears to have killed about a dozen persons during his morning walk. We get occasionally accounts of great atrocities from Europe and America, but any thing on such a scale as this is unknown in those parts.

—We are glad to state that Miss Drake and Miss Sisson, who left here a few months ago in very poor health, have safely reached America. Miss Drake was still suffering from her lungs and Miss Sisson was far from strong; still it is matter of thankfulness that they have been carried safely and with much experience of God's goodness to their native land, though in delicate health and unattended.

—A LECTURE on "The Origin of Caste" was delivered at Nagpore lately by Mr. Nobin Krishna Bose, and is published in the *Bengal Magazine*. The author has bestowed a good deal of research and thought on the subject and his lecture is well worth perusal. The first sentence is a little too sweeping: "The early annals of every nation consist only of myths and legendary tales." This is very near the truth but needs a slight modification. With regard to the origin of caste indicated in the Rig-veda, viz. that the Brahmins sprang from the mouth of Brahma, the Kshatriyas from his arm, the Vaisyas from his thigh, and the Shudras from his feet, he believes with Mr. Colebrooke that the hymn is throughout allegorical. Literal or allegorical, it shows how completely the Veda writers ignored all the world outside of the Hindoo nation.

"Had the authors of the theory of caste only lifted their eyes beyond the boundaries of their own country, they could not have failed to perceive themselves how imperfect and unsatisfactory their cosmology was in leaving out of account the rest of mankind. The Greeks used to call the other nations barbarians, but our ancestors out-doing even the Greeks, branded all not within the pale of Hinduism with the more opprobrious epithet of the *Mlechas*. As we have seen, however, the whole body of Brahma from the mouth to the feet has been taken up in generating the Hindus alone. Whence came these *Mlechas* then? Do they belong to a different creation? and if so, how could Brahma claim to be the creator of the world?"

When, in modern times, the Brahmins showed their sacred books to one of these *Mlechas*, one of these outside Barbarians, Sir William Jones, he was struck at once by the affinities between the sacred language of India and the classical languages of Greece and Rome. And comparative Philology soon made it evident that the *Mlechas* and the Hindoos were originally one people:

"The very language which was turned by the Brahmins into an instrument for propounding the doctrine of caste, has, in the hands of modern scholars, proved the means of emitting light which shows at a glance how hollow and unsubstantial that doctrine is. In the depths of a remote antiquity it has brought us face to face, in a manner, with the very men from whom our being has been derived, and we find in them neither Brahmins nor Sudras, neither Kshatriyas nor Vaisyas. We hear nothing also of their origination from this or that part of Brahma's body. Rather in our own ancestors we perceive the common progenitors of various races, subsequently separated from each other, and, under diverse climates, playing several and respective parts in the

great drama of life,—but with the same blood running in their veins, or, as a Raptist would say, *kap li beta* all. Is it possible, in the face of such facts, to come to any other conclusion than that caste is a mere spurious invention of a later age, and the account of its origin a simple myth? I have heard of a barber in Bengal who passed himself as a Brahman at a distant village from home, but who was betrayed afterwards by the arrival of an imposter. Our Brahmins and others with caste pretensions, I am afraid, are in no better predicament now. A long separation they have been overtaken by their *Mlecha* cousins from the west, and recognised by the very language of the credentials to which they appeal in support of their claims."

We are unable to take the same favourable view of the Vedic writings that the Lecturer does. He admits that the Veda appears to have been held in less veneration by those who lived nearer to its own times than it has been by future generations:

"In the Upanishads, which form a sort of appendix to the main body of it, its teachings are characterised as crude and unsound; and one great Rishi (Brahman of course) goes even the length of reviling the authors as knaves and cheats."

In the Darsanas, the work of a later age, the lecturer finds nothing to countenance caste. Passing on to the pantheistic system of the Vedant, He says:

"According to this system (to use the words of no less a personage than the deified Sri Krishna, in a dialogue with Arjuna) 'the learned behold Brahma alike in the reverend Brahman perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs.' And again: 'Those whose minds are fixed on this equality gain eternity even in this world.' Whatever may be thought of the soundness of this teaching, a more emphatic denunciation of caste pretensions is certainly nowhere to be found."

Passing on to the Ramayana and the Mahabharat in the last of which the Brahmins are represented as the most influential of the four Indian castes, he remarks that no work has been more tampered with or more loaded with interpolations than the last of these two epics.

"Discrepancies and anachronisms (as shown by Mr. Monier Williams and other orientalists) crop out in various places, and episodes and digressions connected only by a slender thread with the main story of the work, occupy more space than the story itself. Such a work, of course, must be of very doubtful authority on matters connected with ancient usages and manners."

Coming down to the Pooranas, he makes this remark:

"We nowhere find caste, as a full blown institution, emanating all at once from a supernatural source—like Minerva from the brains of Jove. We have unmistakable evidence, on the contrary, of its being a thing of gradual formation,—classes being transformed into castes by a widening of the lines of demarkation by degrees."

On the whole, the lecturer seems to find the cause of Hindoo caste in that very human nature that actuates the dominant race of India, to-day. At least, we so understand the following:

"So demoralizing, indeed, are the effects of dominion over a subject race, and so apt are men to forget the ethical rules of life, may even the dictates of ordinary prudence, under the spell of it, that, in some private letters even a man of the world like Lord Elgin is found thus to have given vent to the bitterness of his heart. 'I have seldom since I came to the East (writes his Lordship) heard from man or woman a sentence which was reconcilable with the hypothesis that Christianity had ever come into the world.' And again: 'Can I do anything to prevent England from calling down on herself God's curse. . . . or are all my exertions to result only in the extension of the area over which Englishmen are to exhibit how hollow and superficial are both their civilization and their Christianity?' And, if in times so enlightened, with the world's eye on them, the present rulers of the country, (ever according to one who was himself once at the head of affairs) have so belied their religion and civilization by rearing up a close bureaucracy of their own, need we go up to a supernatural source to explain the division of society into the 'twice-born' and the Sudra, in an age so obscure and so remote?"

The interdiction of marriage between castes has arrested the fusion that was going on at a comparatively late period, he thinks.

"Only remove this interdiction, and, whatever other social inequalities might remain, *caste* will be at an end. Alas! who will undertake to say what the nation might not at this moment have been had social amalgamation been suffered to take its course, and convert the people into one united integral mass!"

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SATURDAY, JUNE 15, 1878.

REUNION OF CHRISTENDOM.

THE meeting held at Oxford on the 15th of last month for the purpose of securing the co-operation of Roman Catholic prelates and priests, as well as members of the Established Church, in promoting the unity of Christendom, deserves more than the passing notice bestowed upon it, as a sign of the times and an indication of the progress made by the Romanizing party in the Church of England. *The Times* speaks of it as an influential meeting. The Bishop of Bombay presided, and there were on the platform several Roman Catholic priests. We know perfectly well the principles of the Church of Rome, to the effect that she alone is the Church of Christ and that the only possible means of having communion with her, is by submission. For many centuries she has declared that there is no salvation except through her, and that no one is an authorized minister of the Gospel unless he has been ordained by her. To ask that she should throw overboard these articles, is to ask that she should cease to be the Church of Rome. These Roman Catholic priests who sat upon the platform at this meeting, had certainly no intention of proclaiming thereby that they would accept of such modifications in the Romish system as would allow of the union of the Churches of Rome and England. All that they could possibly intend by it was the expression of a hope that the Church of England, having been led in some degree to see her error in breaking away from Rome, would go forward in this better path, until she would make peace with Rome on Rome's terms.

The chairman said that when they spoke of the reunion of Christendom they clearly implied that there were at least two bodies to be reunited, and that the two bodies were in so far co-ordinate as that their union did not mean simply the absorption by one of them of all the rest. There was a misunderstanding abroad as to the objects of the Association for the Promotion of the Union of Christendom and of the means sought to effect those objects. There were some who were not quite sure that the objects of their association was not to swell the ranks of the Church of Rome. If he thought that was the object he should not be there. It was impossible to meet their Roman Catholic brethren on any other terms than that they believed the Mother Church of England was the true and living branch of the Church Catholic, and they did not come to the older communion—he thought he should not be misunderstood when he used that term—in the attitude of a returning prodigal asking to be forgiven for the past; but, unless they acknowledged that in the past there had been bitter, harsh words that would have been better unsaid, there would be very little hope of the reunion they desired. They did not desire the reunion of Christendom because they had not those privileges and blessings which, for the support of individual Christian life, were handed down from our blessed Lord as principles of all times, but they were longing to be united with other parts of Christendom because they believed they were obtaining the same blessings from the same Lord. It was the enjoyment of these that aroused the desire for reunion.

Can the Bishop of Bombay be ignorant of the fact that every step he takes in the direction indicated at this meeting, is a step that tends to sever him and his from the evangelical portion of the Church of England? There is still a goodly portion of the Church of England laity and clergy, who look upon the Church of Rome as the greatest hindrance to the spread of the Redeemer's kingdom. These men hold the views for which their forefathers suffered death at the hands of the Church of Rome, and are distinguished by their devotion to the word of God. Does it seem a

small thing in the eyes of the Bishop of Bombay that his measures should powerfully tend to alienate the Protestants of the Church of England? Is he willing that that Church should go to pieces, in order that a good part of the wreck may accrue to Rome? Or does he hope to bring about by degrees a different state of feeling in the Evangelical portion of his Church? It really appears to us that the Bishop of Bombay neither knows what the Church of Rome is nor what the Church of England is. He only knows his own set of Romanizers, and thinks that every thing must give way, that their schemes may be consummated. He surely cannot entertain the dream that the Pope will voluntarily abdicate his claim to be supreme head of the universal Church on earth? That the doctrine of purgatory will be renounced? That images shall cease to be worshipped, compulsory celibacy of the clergy done away with, the decree of infallibility revoked, the supremacy of Scripture acknowledged, &c. &c., because of the overtures of the Romanizing party? Had he let fall in his address any intimation of such a hope, it would have been curious to see the alacrity with which the Romish priests on the platform would have fled from the scene. *Semper eadem* was written on the forehead of every one of these priests, and they were there simply to show their approval of any thing like a disposition to return to the bosom of the Church of Rome, on the part of the English schismatics. The first resolution, moved by the Rev. Mr. Bramley, was as follows:

"That the advance of the infidel movement throughout Europe and the actual or threatened dissolution of the relations of Church and State constitute a fresh call on all sincere believers to pray and labour earnestly for the re-union of Christians in one faith and one fold."

One faith; yes, but what faith? One fold; yes, but what fold? The prayer of our Lord for the union of his people, demands first of all that there should be union with God; and the union between believers asked for is like that which binds the believer to God and to Christ. This is a heart union not an organic union like that which characterizes large religious communities composed to a great extent of those who are strangers to the life of faith. No body of Christians can be said to be intelligently or sincerely seeking the union of God's people, if they do not heartily recognize the work of the Spirit in all Christians no matter what their Church connections. We ourselves are prepared gladly to recognize the work of the Spirit among Roman Catholics, manifested by the fruit of the Spirit; but we are sure that all such Spirit-led persons will be shown by the Spirit, if not immediately yet gradually, to see how grievously opposed to the Spirit of truth is the Romish organization. That which draws to Christ will draw them to the Spirit-led of other communions.

With regard to what was said at the meeting about the spread of infidelity, it might be well to ask in how far this spread in our own day is due to the fact that a Church that joyously yielded thousands of her sons and daughters to the block and to the stake in resistance of certain doctrines, is now manifesting a solicitude to repair the breach between herself and the persecuting Church without any confession of wrong-doing on the part of the latter?

MEDITATION.

"HOLDING faith and a good conscience, which some having put away, concerning faith have made shipwreck." 1 Tim. 1, 19.

Faith may be at the helm, but if you neglect to consult the chart, you are likely to go upon some sunken rock or reef. Faith and a good conscience are made indissolubly one by God, and what God hath joined let no man put asunder. When one has lost a good conscience that which remains behind is not really faith, but only a counterfeit of it. True faith means a hearty recognition of the fact that there is never any thing better for us than the will of God.

But a good conscience is one that allows nothing else to be written on it but the will of God,

and earnestly seeks to have all the will of God written there. A good conscience has very little respect for hereditary convictions; for traditional ideas of duty; it will justify nothing simply on the ground that it has been a long time in the mind. A good conscience is the reflex of God's word. Paul began to have a good conscience when he said to the Lord, "what wilt thou have me to do?" If our heart condemn us not, then have we confidence towards God. God is light, and to abide in him we are to abide in the light. The way that Judas came to make shipwreck of his faith was that he neglected to keep a good conscience; he probably, in the first instance, took from the bag, with the intention of soon putting back what he had taken. Paul is writing to Timothy, one of the most advanced Christians living, yet he does not hesitate to warn him against the neglect of a good conscience. Paul himself says, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." Our attention is so much directed toward faith as that whereby we are united to God and made heirs of eternal life, that there is danger of forgetting that a good conscience is a necessary fruit of faith. When a man has been brought to Christ, his deepest convictions are concerning his failures Godward; and the fact that his heart is now drawn out in praise and love towards God is accepted as evidence that he has received a new heart. But if he is truly led by the Spirit of God, it will not be long before he becomes aware that God adds his own authority to every claim that his fellowman has upon him. "If thou bring thy gift to the altar and there remember that thy brother have aught against thee, leave there thy gift, and go, first be reconciled to thy brother, and then come and offer thy gift." From this it appears that so long as we are not fulfilling our obligations to our fellow-men, all our prayers and religious services are so much wasted breath and strength. God no more hears us than he hears the idolater. At the beginning of the 6th chapter of Leviticus we are taught that if any man has withheld what is due from his neighbour and is brought to repentance, he must begin by making restitution with twenty per cent added; the priest may then make an atonement for him. Observe, the restitution is not an atonement; that merely sets him right with his fellow man; the sin is still between himself and God and an atonement is needed.

In order that the Christian may maintain a good conscience it is necessary that the law "to do unto others as we would that they should do unto us," should be ever remembered and intelligently obeyed. "In as much as ye have not done it to one of the least of these my brethren, ye have not done it unto me," says the Judge of all. Your account with every creditor is entered in God's own books. God himself endorses the demand of your creditor. Will you pay God off with prayers, praises, professions, spiritual joys, when the thing that God demands is the settlement of this tailor's bill or this shoemaker's account or your landlord's or some shop-keeper's? Do you owe borrowed money, and are you providing for imaginary wants of your own, not known to the man Christ Jesus, or to his apostles? One who in modern times, exercised himself to have a conscience void of offence towards God and towards man, acted upon this principle: he sacrificed his own luxuries to the convenience of others; his own convenience to the necessities of others; and his own necessities to the extremities of others. To give was to him more blessed than to receive. The same faith whereby Christ becomes yours, constitutes you his. If you are his, then your wealth, your time, your position, your mind, your voice, your body, all are his. A good conscience is one that will not allow you to treat any of these as yours. You will diligently wait upon the Lord to know what is his will with regard to the employment of all these. Do you say, this will make the life of a Christian burdensome? Not so; if the love of God be shed abroad in your heart, that love will constrain you, and will cause you to find more pleasure in seeking to do the Lord's will than you ever found in consulting your own will. Just as

you occupy yourself with the Lord, he will occupy himself with your happiness. His commandments are not grievous. Whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in sight. Sometimes the keeping of his commandment involves a shipwreck of our worldly hopes; but that is nothing compared with a shipwreck of faith. On the contrary it gives us a noble opportunity of showing the genuineness of our faith, and will powerfully tend to inspire others with faith. There would be a good deal less unbelief in Christendom this day, if Christians had been careful to associate a good conscience with faith. "A man must live," says one; "I do not see the necessity," is the wise rejoinder. The one necessity is to keep in the light as God is in the light.

INTERNATIONAL BIBLE STUDY.

June 23rd 1878. 2 Chronicles xxxiii. 9-16.

MANASSEH was only twelve years old when his good father died. In eastern courts and in fact in all countries where the king has any thing like absolute authority, the advent of a boy king to the throne, is the opportunity for selfish and designing men to obtain an influence, and the means they most rely upon for this, is to corrupt the mind of the youthful sovereign. Manasseh was persuaded that if he allowed himself to be guided by the persons in whom his father had confided, he would be kept in leading strings, and would enjoy no true liberty. So he yielded himself to the guidance of those who professed a great regard for his happiness, and we need not be surprised at the fact that these self-seeking men should persuade him that the worship of Jehovah was incompatible with true enjoyment. He made haste to banish all traces of the worship of the true God from Jerusalem, and to set up idols in all parts of the city, not shrinking even from introducing them into the very house of God. He was a rabid idolater; he was also a spiritualist, using witchcraft and dealing with familiar spirits and wizards. The installation of an idol in the temple which God, in infinite condescension, had appointed for the place of his manifestation to the children of Israel, was a direct insult and outrage to the King of Kings, and we could not have wondered if the judgment of God had immediately descended upon the sacrilegious wretch who had been guilty of such scandalous procedure. But the long-suffering of God is marvellous; instead of cutting him down at once, God continued to send his servants with messages to Manasseh. And God spoke to him in another way. We are told in Kings that Manasseh shed a great deal of innocent blood in Jerusalem. This could only have been the blood of those who were true to Jehovah and who refused to bow down to the idols that Manasseh had set up. They refused to conform to the religion which Manasseh wished to make the religion of the state, and were content to suffer the penalty decreed against those who feared God more than man. Their testimony made the King very uncomfortable. It tended to vivify his greatest enemy, that is, his conscience. The more distinct their testimony the more furious he became, till the streets almost ran down with the blood of those who clave to the God of their fathers. Was Isaiah among these slaughtered ones? Some suppose that he was slain asunder by command of Manasseh. It cannot be shown; neither can it be disproved. That he survived Hezekiah would seem probable from the fact that he wrote a life of Hezekiah, as mentioned xxxii. 31.

"The Lord spake to Manasseh and to his people." If one voice was silenced, another speedily replaced it. But they would not hearken. They would not. It was not in their will to acknowledge themselves in the wrong. Finally, the displeasure of the Lord burst forth against Manasseh; the Assyrians came and took him captive. They took him among the thorns or thorn-bushes. It would seem that he had fled and sought to secrete himself, but without success. In fetters, in Babylon,

among contemptuous idolaters, he came to himself, his past life moved in review before him and he saw his folly and his exceeding great guilt in having forsaken the path of his father. In the depths of his humiliation, he saw Jehovah upon the throne, and bitterly repented having introduced idols into the holy city, and poured out the blood of those who loved not their lives unto the death that they might bear witness to the true God. He prayed unto the Lord whom he had so grievously insulted and the Lord was pleased to hear, and deliver. Manasseh was 34 years of age when carried away captive, and seems to have been in captivity about a year. He was then restored to the throne. He came back a very different man. It must have been something of a trial to proclaim to all the world that he had been the slave of error and of sin, and had done the utmost possible harm to the people whose monarch he was. But he cheerfully accepted the shame; and did his utmost to undo the harm he had done. But it is not always given to those even who truly repent, to undo the evil they have been guilty of. It was easier to make the people idolatrous than to wean them from their idols. His reign as a servant of the Most High was longer than his reign as a servant of Satan. However, he at last had the satisfaction of knowing that the public idols were banished from the land, only the people continued to sacrifice to Jehovah in the high places, in forbidden places. Manasseh, we are told, knew that the Lord is God because he had answered his prayer offered up in his exile. The prayer was doubtless offered in faith; but it was a feeble faith; the fulfilment of his prayer brought him assurance of faith. Let us hope that to his dying hour he continued to remember with heart-felt gratitude the goodness of God in removing him from his throne to a dangeon in Babylon.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."
NEW SUNDAY SCHOOL PAPER.

Sir,

The *Early Days' Companion*,—Indian supplement and London Paper, will commence with July next. Four days this week bring us one hundred names of subscribers. We have only ordered 500 copies monthly, and must give preference to those who pay first. Those who wait for specimen copies will lose the first two numbers, as the order will soon be filled for July. Children should be urged to get subscribers. It makes them love their paper, and teaches them a simple work for Jesus. The S. S. paper will be an excellent auxiliary to the Teacher's work, and will do great good in our homes by its monthly visits. It will be adapted to children of all ages. Terms, Less than five copies Rs. 1-4-0 each. Five or more to one address, Rs. 1-0-0 each.

Address,

W. J. GLADWIN,
Secunderabad, Deccan.

NOTICE.

RECEIVED by Captain G. W. Oldham for Mr. Norton's Famine Relief Fund: Previously acknowledged Rs. 257; C. Ward, Rs. 10; F. H. Edwards, Rs. 10; Lt. Russel, R. A. Rs. 50; E., Rs. 50; Anon, Rs. 10; Money Order, R. Knight, Calcutta Rs. 17; M. O. T. C. Ledlie, Calcutta, Rs 10; Lucknow, Re. 1; Total Rs. 415.

The hour for the Sunday morning services of the Meth. E. Church in Dean Lane Hall, Fort, and in Mazagon will, from to-morrow, be 11 o'clock. In Fulkland Road Hall, however, the hour will not be changed, but will continue to be at 7-30 A. M.

To those who delight in God He is a sure defence. But unless our hearts are right with Him we cannot delight in Him, and so cannot enjoy His protection against our spiritual enemies.

The Duke of Wellington was once kneeling at the communion, and but one place vacant beside him. A poor man hesitated to take the place, when the Duke turned to him and said, "Come, we are all alike here;" and he knelt by his side and partook with him of the memorial of their common Saviour's death.

Epitome of News.

SATURDAY, JUNE 8.

—*Bombay Gazette*, Paris: "The winged figure of Victory has just been raised on the dome of the Trocadero Palace. As I now look at it from a window its back is turned to me, but even so it has a very striking effect, as with outspread wings it seems to be soaring through the heavens, and this effect is increased by the windy stormy weather. The heavy clouds, which are lying low to-day, are sweeping past with great rapidity. As the statue is gilded and stands well above the dome, from which it is separated by a ball, it is easy to withdraw the attention from the building and fix it exclusively on the figure, which then really looks like an angel flying through the tempest. It is more than 15 feet in height, but the symmetry and harmony of its proportions make it appear smaller. Mr. A. Mercie is the author of this graceful piece of statuary. Before leaving the subject of the Exhibition, I must just say that its success is now thoroughly established. The number of visitors, despite the bad weather, is daily increasing, and last Sunday no less than 90,000 people entered between 8 a. m. and 6 p. m., the hours during which the public are admitted."

—Same; Sind: "The Revd. James Sheldon, C. M. S., has appealed to the public in behalf of 500 Cutchees of the weaver caste who, driven from their native country by famine, have sought a home in Kurrachee, and have taken up their abode near the mission House. Some of them, he states, had died, and others were fast approaching death's door. The whole were at the time of his writing without any help."

—As regards the fire on board the *Str. China* the Court of Inquiry thinks it was probably due to the accidental dropping of some ignited substance through the grating hatch of the second class deck, or to undetected smoking on the part of the workmen while stowing the cargo.

MONDAY, JUNE 10.

—Miss Hoy, Lady Superintendent of the Female School at Jabalpur, has passed the examination in Marathi in the higher standard.

—Sir Andrew Clarke on behalf of the Viceroy on Saturday last opened the great bridge over the Sutlej with great ceremony, including a special service by the Bishop of Lahore. This bridge was named "Empress Bridge" by Her Majesty's desire, and the Indus Valley Railway was declared open for traffic.

—The Rajah of Pooree landed at Prinsep's Ghaut very quietly on the 25th ultimo. He was brought up from False Point in the steamer Pachumba, in charge of an Assistant Superintendent of Police and four Cuttack chowkeydars. Nobody knew that he was leaving Cuttack. Mr. Cox, the Assistant Superintendent of Police, having received his orders, went to the jail in the morning, and demanded his prisoner. He then conveyed him to a steam-launch that was all ready for a start and proceeded down to False Point, where the party were transferred to the Pachumba. They landed at Prinsep's Ghaut at the time that all the world were enjoying their evening drive. Mr. Cox then chartered a *ticoa gharry*, and took his charge down to the Alipore Jail, but here the authorities would have none of him. The Presidency Jail was then tried. Here the authorities were more hospitable, and gave the convict shelter. The ex-Rajah is a young-looking man, with rather pleasing features, and a fair complexion. He seems tolerably reconciled to his fate.

—The *Statesmen* says:—"We learn from a private correspondent that there was a serious outbreak in Burrisal Jail on the 2nd instant. At about 1 p. m. the residents were startled by the news that the prisoners had mutinied. It seems that some 18 long-term convicts managed to escape, having laid the guard hors de combat. All the men had handcuffs and fetters on. The District Superintendent of Police was on the spot, and by his order the fugitives were fired upon, and three men were killed on the spot, while two others were mortally wounded. Three were less severely hurt, but their lives are in danger. This took place just after 1 p. m. but the unfortunate survivors were not sent to the hospital before 4 p. m."

As the men had handcuffs and fetters on, the question arises, Could they not have been captured without being shot down?

—*Bombay Catholic Examiner*: "During the past week an improvement which has been long talked of, has been made in the arrangements for the comfort of the patients in the European General Hospital. The six wards for male patients have been

placed under the supervision of three approved nurses who have to see to the personal cleanliness and comfort of the patients. That is a move quite in the right direction; but a strong-voiced lady Scripture Reader, holding forth to a woman hard of hearing, in the large female ward, is an improvement that should be immediately cancelled."

—A dreadful thing, if some words of the Lord should fall upon the ears of a Roman Catholic. It is as though the time were approaching when the atheist could not find a corner of the wide world where the word of God would not follow him.

—Mr. Ed. Rehatsek has shown by quotations that the plot of the *Miles Gloriosus*, which is a comedy of *Plautus*, and the story of *Thisbe and Pyramus*, as narrated in the *Fæstus of Ovid*, occur in the "Thousand and One Nights."

—A Native Convert of the S. P. G. in Tinnevely gives the *Mudras Mail* some account of the recent movement there: At Udeiyar Culam, some three miles from Nazareth, we find the whole village christianized, and the quondam devil-temple fitted up for Christian worship. It is indeed a novel sight to witness on Sunday the motley congregation quietly and reverentially assembled for service, comprising Shanars, Pallans, barbers, and washermen. We proceed a mile further to the north-west, and there is Manawaruttam with some twenty-five Marava families who have just embraced Christianity. At Alwartinagiri and Karadiputcherri, fresh accessions have taken place, chiefly from the Marava and Pallacastes. Nearer Nazareth, but due north, lies Villarikaurani, where we encounter a small congregation of some fifteen Marava families just gathered from heathenism. Half a mile to the west, close to a tank of the same name, is Muthalampuli, a small Pallavillage, claiming a new accession of thirty families. If we direct our steps southward, we reach in less than an hour the villages of Thailapuram and Padaneri, peopled respectively by Shanars and Maravars. Some fifteen families in the former have been gained over from the Catholic Church; while in the latter the whole community, with not a single exception, has placed itself under instruction. It may not be irrelevant for me to remind the missionaries concerned that the gaining over of these Maravars is but an infinitesimally small task as compared with that other one of retaining them as Christians, after they have once been admitted as such. Possessing, at best, an indistinct notion of Christianity, they cannot be expected at this stage to walk even according to a moderately high ideal, nor is it judicious to wound their feelings or prejudices unnecessarily. I therefore ran to see the shadow of entrusting these flocks to Shanar shepherds (by which I mean the Shanar catechists and pastors), while men of their own caste are available at a reasonable outlay. I think, further, that the European missionary should visit them at least twice a month, not simply to show that he cares for them, but that they may take fresh courage from "resting under the great man's shadow." The movement is general throughout the S. P. G. districts up to Pamban and Ramnad, and I might go on mentioning village after village which has either partly or wholly enlisted itself under the Christian banner.

—*Deccan Herald*: "At the last general election in Germany, there were nearly a million electors in Germany who call themselves social Democrats; and in their programme is, doubtless, included the abolition of Princes. We now find that two of these electors have attempted the life of the sovereign, one of them almost with success."

"The way to suppress this socialist movement which is gaining such strength, is by doing away with a large portion of the standing army of Germany, the expense of which rests as a very heavy load upon the German people. We hope it will make Germany more favourable to a general peace, and that peace will lead to a reciprocal disarmament by the continental nations."

—*Scientific American*: Some recent experiments by Professor Loomis, which will be adverted to presently, recall to our mind some of the interesting ones made years ago, serving to re-awaken interest in a matter that, although well known, had not received the attention it deserved, owing to the rapidity with which one discovery in electricity was following in the wake of another. We refer to the almost constant traversing of telegraph wires by earth currents. One of the experiments to which we refer was made by L. Bouchette on the left bank of the Rapt-de-Mad, a small stream in the Department of the Moselle. Putting to the earth the two ends of a wire 1100 feet long, he sent through it the current from a battery of two Bunsen cells. On the right bank a line of equal length, having a galvanometer in circuit, was also put to the earth at its two ends. When the battery circuit was closed the needle of the galvano-

meter was thrown violently against one of its stops; when the current was reversed the needle flew around to the other. This showed clearly that the current which traversed the galvanometer circuit depended entirely upon that from the battery, yet the two circuits were separated by a distance of 300 feet, including the intervening stream.

The subject was taken up a little later by M. Bourbouze, who has obtained some very important results.

The possibility, therefore, of transmitting signals to distant points without the use of wires would seem to be conclusive; and whatever doubts may have existed on the subject will be dispelled by the success that has recently attended the investigations of Professor Loomis, of Yale College. His experiments were made in the mountainous regions of West Virginia, between lofty peaks. For his purposes he used kites, a copper wire being substituted for the usual kite string. The kites were raised to a considerable height, when it was found that signals sent along one wire were transmitted by aerial currents to the second, ten miles distant. It was also discovered that continuous aerial currents exist at this altitude capable of serving the purposes of the telegraph, except when interrupted by violent atmospheric disturbances.

—The Church Missionary Society received during the past year £215,140 against £175,993 for the year before. The expenditure was, however, somewhat over the income, and only six missionary candidates had presented themselves.

—Receipt of Wesleyan Missionary Society, £146,000.

—*Friend of India*: "We hear that Miss Leslie's Home for Inebriates is already full, and that applicants are being necessarily refused admission. The Home, which is at 19 Canal-street, Entally, is a small house rented at Rs. 40 per month, and cannot give accommodation to more than the present number of fourteen. The whole monthly expenses are somewhere, we believe, about Rs. 230. Want of money makes it impracticable to incur the increased expenditure of a larger house-rent and the keep of a greater number of inmates. Were the money provided, many more of the waifs of society are said to be eager to seek the protection from temptation and the help towards beginning life anew, which the Home affords. Those who take an interest in the Home have, we are told, been quite taken by surprise to find out what a large proportion of the loafer class are not the utterly hopeless and depraved wretches which most respectable people suppose. Many who have been both unfortunate and sinning, and who with the help of the Home, are found, when taken kindly by the hand, to have by no means lost all the better parts of their nature. Many of them are just at the turning point, between a lingering hope and a last despair, and snatch eagerly at the outstretched hand which offers to save them. The number of them, too, who have held highly respectable positions before their downfall, is said to be quite startling. From all that we learn, it appears that Miss Leslie's benevolent project promises to prove the saving from irrecoverable ruin of not a few of these."

TUESDAY, JUNE 11.

—G. at Mosul, to the *Times of India*: "The excavations now in progress at Nineveh are under the able and energetic direction of Mr. Hormuzd Rassam, who learned the art of excavating from Mr. Layard himself. The British Museum supplies the funds. In all previous searches the practice was to drive galleries into the mounds, and when chambers were found, to follow the line of the walls, leaving the rest of the space unexplored. These galleries were filled up as new ones were opened. The system now pursued is much more satisfactory. Every part of the remains is thoroughly examined, and it is impossible that anything whatever of interest can be passed by or overlooked. The search once made is for ever, and no new one will be ever necessary. The finds under this new system have been already very valuable. In clearing away a piece of wall, built of sun-dried brick, merely on the principle of passing nothing over, Mr. Rassam found, in the wall, as if built up in it, a large cylinder of baked clay, some 22 inches long and 2 feet in circumference. Its sides are closely covered with ten columns—like newspaper columns—of very small cuneiform characters. There are 1,275 lines in all, containing, no doubt, an elaborate account of some matter of great importance."

—Same: Ahmednuggur: "Since the great catastrophe of 12th, this place has worn quite a mournful aspect. Few seem to have got over the terrible shock, for the horrid sight of those unfortunate beings who were heaped in one confused mass before the mandap after the fire, still remains vivid in the imagination. The total number of deaths up to date has been sixty-

two, while there are about ten cases in the hospitals and native town under treatment, but very little hope is entertained of their recovery. Thus the number may soon reach to seventy. A sad tale."

—The following appears in the agony column of a London paper:—"To the people of God in the final Babylon, that is, in this great City, London.—Awake! Awake! keenly watch events, mark well and Obey.—Rev. xviii. v. 4. Jer. li. v. 6. See prophecy regarding her; her cup is Full."

—*Bombay Gazette*: The ship *Carlotta*, 574 tons, in ballast from Cochin to load here, ran ashore on Friday morning at the mouth of the Indus.

WEDNESDAY, JUNE 12.

—*Indian Chr. Herald*: "It is with deep regret that we have to record the death of Baboo Gobind Chunder Das last Monday the 3rd instant, from apoplexy. He got the attack at 3 o'clock in the morning, and breathed his last at 12, after remaining insensible for about nine hours. Our brother was one of the oldest converts of the Free Church Mission, Calcutta. Humble and unassuming but of genuine piety, Gobinda Babu was respected by all who knew him. He did not mix much in Society, but he did the work of his Master in which he spent his whole life with a devotion and faithfulness which reflected on him great credit. In his death the Free Church Institution of Calcutta has lost its oldest Christian teacher and the junior classes of the Institution one of their most esteemed friends."

—*Overland Mail*, May 24: The Constantinople correspondent of the *Daily News*, writing on May 24, says:—

"The disturbances yesterday at the Palace of Teheragan were more serious than my former telegram indicated. Ali Suavi Effendi, late Director of the Imperial Lyceum, and the writer of a remarkable letter attacking England which appeared in your columns four or five months ago, and indicating that he was *non compos mentis* wrote on Sunday to a newspaper, the *Bassiret*, stating that Turkey was in a bad way, but on the morrow he would show a remedy. Yesterday he made his way with about a hundred armed men to the Teheragan Palace, where the ex-Sultan Murad is confined. The soldiers opposed his entrance. Nevertheless, he succeeded in getting in. He was fully armed, and supported by a number of others, and declared for Murad as Sultan. Troops came to support Sultan Hamid, and a free fight took place within the palace itself. For a time bullets were flying in great abundance. Ali Suavi, with a revolver in each hand, and three soldiers, but was at last fired upon and killed. Ironclad were lying abreast of the palace, and prepared to make sufficient to put down a much more formidable movement."

The Empire of Brazil is entirely exempt from revolutions which every one of the other States of South America is heir to; but a Ministerial crisis almost as frequent in that gigantic Empire as it is to be in Spain. For some years past there have been chronic quarrels between the Government of Brazil and the Romish hierarchy, and several bishops have from time to time been imprisoned for refusing to obey the laws of the State. An accommodation with the Pope was arrived at in the course of the recent journey of the Emperor to the Old World; but no sooner had he returned to Rio de Janeiro than a Ministerial crisis broke out, the result of which is the appointment of a Liberal Cabinet and the dissolution of the Clerical legislature. The Chambers that are to meet within a few months will be called upon to decide the questions at issue between Dom Pedro and Leo XIII.

The Registrar-General puts the population of England and Wales in the middle of this year, 1878, at 24,854,397, or 307,088 more than in the middle of last year; the population of Scotland at 3,593,929, an increase of 83,212; of Ireland at 5,433,640, an increase of 97,245, which last number appears very large indeed. The total population of the United Kingdom is stated at 33,881,966, or 437,547 more than at the corresponding period in last year.

Another marvellous instrument on the telephonic principle has just been announced. It is called the microphone, and is the invention of Professor Hughes.

Professor Hughes hit upon a plan of suspending finely-divided mercury in a stick of charcoal by heating the latter and plunging it into quicksilver, whereupon the charcoal becomes infiltrated with the mercury in minutest but continuous particles. Inserting a "transmitter" of this sort in his circuit, an absolutely amazing sensitiveness to sound, as well as power of conveying it with the utmost fidelity, was displayed by the apparatus. A touch of the finger on the vibrating plate was conducted to the speaking

end in volume of vibration like the rustle of a forest: the stroking of a camel's-hair brush on a card was magnified into the sound of a loud whisper; the beating of a pulse or the tick of a watch was found to pass with perfect clearness through a resistance representing a hundred miles of space; and, when a fly happened to walk over the plate, the tramp of its feet was most distinctly caught like that of some six-legged horse trotting, and it was, moreover, heard to tramp from its raised proboscis like an elephant in an Indian jungle. Sounds, in fact, totally inaudible before to human ears were arrested and reported by this simple and accidental expedient of interrupting the electrical circuit with a finely-divided conducting material.

One of the congregation assembled in large numbers on May 19 at the midday service in the church of St. Alban's, Holborn, was the Very Rev. Dr. Stanley, Dean of Westminster.

He entered the church just as "Low Mass" was being commenced, and took his seat a few rows removed from the chancel rails, opposite the painting of the Virgin and Child, in front of which were unlighted candles and vases of choice flowers, and under a crucifix, suspended from a pillar, which was condemned by the Archdeacon of London on his visitation some time ago. The service or "mass" was of the ordinary ritualistic order. Mr. Hogg, the celebrant, was clothed in white vestments, which included the alb, the chasuble, stole, maniple, and biretta. In the centre of the back of the chasuble was a beautifully worked in silk a representation of the Crucifixion. Two lighted and ten unlighted candles were on the altar, the back of which was completely covered with vases of very beautiful flowers; and in front of which there hung, suspended from the roof, seven lighted lamps. Dean Stanley, who paid marked attention to the service, and whose presence in the church when it was generally recognised created a great deal of commotion and curiosity amongst the officials, waited until the act of elevation was over and then left the church. A gentleman who accompanied the dean assisted the latter in performing the ritualistic action at the "altar" with the Book of Common Prayer. Previous to pronouncing the Rev. A. H. Stanton asked the members of the faithful for the repose of a departed soul, and there were a good many Roman missals in use among the congregation.

Bombay Gazette: On Sunday, about midnight, the residence of Mr. Framjee Cowasjee Marker, on the Nepan Sea Road, Malabar Hill, was broken into by two Mahomedans with intent on his bed, when Mr. C. Marker was a noise as if some person was trying to open a cupboard which stood behind the bed. A struggle ensued, the thief throwing Mr. Marker violently on the floor, causing bruises about the arms and body of that gentleman. An alarm was raised, which brought to the female members of the family, among whom was Miss Dinbai, the eldest daughter of Mr. Marker, who at once rendered assistance to her father. The thief then fled out of the room into a verandah. Here he was followed up by Miss Dinbai, and while the thief was endeavouring to open one of the windows to effect his escape, Miss Dinbai closed on him, and with a firm grip held him, until her father and their Purdasse watchman came up, when the thief was secured, and soon after handed over to the police.

Same: Kurrachee, 11: "The Amberwitch returned to-day, and has brought the barque Carlotta into harbour all right. The spring tides and fair weather assisted greatly in getting her off.

"The butchers' strike has ended. It is intended to pay the fees.

Several 30-ton guns have been traversing our air lately on the way to Malabar Hill. These guns are said to have cost £10,000 each. Will they ever need to be fired?

There was a great fire at Entally, Calcutta, on the 4th, burning down 900 Native huts. Several lives were lost.

Translation of a decree of the Emperor of China: "A Decree. Ho Ki-show, Compiler of the *Han-lin* College, submits that in times of dearth reform should be instituted and self-examination practised, and prays that the high officers of state may be cautioned and reproofed. In view of the widespread calamity that has visited the provinces in the vicinity of the capital, and the failure of the rains at their appointed season, we have already issued a decree expressing our contrition for faults committed, and undertaking to examine into our shortcomings, in the hope that thereby Heaven might be moved speedily to pour down refreshing rain. Ho Ki-show now represents that although in consequence of Our youth and inexperience the government is adminis-

tered by their Majesties the Empresses, and the reins of power are thus held by those in the highest place, the affairs of the nation are conducted through the agency of the Ministers of State. He prays therefore that they may be admonished to be forgetful of self, and oblivious of family ties and set to work in earnest to amend their faults. At this period, when a succession of seasons of dearth has brought about a famine of such magnitude; with festering misery and want so prominently before our eyes [We must acknowledge] that this calamity is a visitation from Heaven, in consequence of faults and omissions in the administration of Government. The members of the Grand Council whose duty it is to assist Us in the direction and control of important affairs of State, are most certainly to blame both for their failure in the suggestion of remedies to Us, as well as in their neglect to adopt them on Our behalf. We imagine that no one would presume, while acknowledging this calamity to be a visitation from Heaven, to attribute the shortcomings that provoked it [entirely to Us] the head of the State."

Times of India: A Coroner's inquest was held on Monday afternoon at the Oriental Spinning and Weaving Company's Mills at Tardeo on the body of Thomas Bleasdale, the carding master of the mill. It appears from the evidence that deceased had lost his wife lately, and had since then been drinking hard. About 9 a.m. on Monday last, he was suddenly seized with a fit and fell down on the floor of his room. Mr. H. Tootill, the engineer of the mills, did all he could to restore him, but deceased frothed at the mouth and then expired. The verdict of the jury was that death was caused by apoplexy.

Indian Mirror: The Theist can and does hold intercourse with Christ and enjoy him. Of course he does it in his own way, in the way most consistent with the legitimate aspirations and normal instincts of our spiritual nature. His intercourse with Christ none can dispute. To the non-Christian or the unchristian, Christ may seem to be an alien spirit. What right has a Brahmo to commune with the founder of a hostile church? This is plausible but vicious and misleading logic. Right! We have assuredly the best and the most unimpeachable moral right to Christ's friendship. An alien he is not. Natural affinity draws us to him and endears him to us. We are "Christ's Own," inasmuch as we are "God's Own," for, is not Christ God's? Therefore we argue that the Brahmo may freely converse with Christ, see him and enjoy him to his heart's content. But in what form does this prophet appear to him? As a lamb. The spiritual eye of every devout Brahmo may discover a gentle lamb always before him. Love, patience, forgiveness, and all that is amiable and sweet are concentrated there. The very sight of the lamb is peace. The more the lamb influences us the greater is our gentleness and meekness. Who does not wish to carry about with him always this lamb-like Christ? Who does not wish to remain always in the sacred company? Who does not wish amid the intense and scorching heat of the world to see and enjoy that refreshing fountain of all the gentler virtues? Who does not wish to talk for hours together with that gentle friend ever ready to enlighten, console and gladden our weary souls? Christ is not merely the Lamb that taketh away the sin of the world, he is the King of kings and Lord of lords, requiring implicit obedience.

A little further on the *Mirror* says: "In heaven the divine Christ, the fiery Mahomed, the loving Chaitanya, all worship the same Father and observe the same ritual."

THURSDAY, JUNE 13.

Times of India: "Yesterday afternoon the Khojahs of Bombay were thrown into a state of consternation by hearing that Hassumbhoy Goolamhussun had been murdered in Khojah Mohola Street. For some time past there have been serious dissensions amongst the Khojah community, a part of whom have refused to recognize the Aga as the spiritual head of their religion. Among these dissensions was one Kelloo, who a few days ago announced in the vernacular papers that he did not recognize the Aga as the head of his religion. For this, the prisoner according to his own statement has been severely assaulted several times by members of the Aga's sect, and has also been fined Rs. 50 for assaulting one of them. Yesterday he was served with another summons for assault, and this appears to have enraged him considerably. According to Hassumbhoy Goolamhussun's dying statement, which statement the authorities have requested us not to publish, we have reason to believe that the deceased, on leaving his house yesterday, was thrown down by five men, of whom the prisoner was one, and that the prisoner then stabbed him with a large clasp knife. Deceased

was afterwards removed to the Sir J. J. Hospital, where he was attended by Dr. Doolittle, Dr. Banc, Dr. Anderson, and Dr. DeSouza. He was, however, too far gone for medical aid to be of any good to him, and five minutes after he shook hands with Dr. Doolittle, he expired. The prisoner was arrested on the spot with a knife in his hand."

Some of the Surat officials appear not to have got over the terror caused by the recent riots, for the editors of the *Gazetier Mitra* and *Deshi Mitra* were brought into court with handcuffs on, and a rod passing through each handcuff, and tightened with padlocks fastened at each end of the rod. They were also secured with ropes tied to the right arm of each.

The *Str. Surat*, with English Mails left Aden for Bombay, Wednesday, 10 a.m.

It is stated that one immediate result of the Paris Postal Congress is likely to be the introduction of postal cards into India both for Overland and for Inland correspondence.

Times, May 23: "The Sublime Porte is in ashes. Only the wings at either extremity remain. Of these wings one lodged the Grand Vizierate, the other the Ministry for Foreign Affairs. The whole of the centre building—which contained the Ministries of the Interior, of Justice, and of Public Instruction, the Council of State, the great Divan, with innumerable departments and offices appended to each, along with some archives—was consumed this morning between the hours of two and five. The building consisted of the basement, the ground floor, and two floors above."

FRIDAY JUNE 14

Bombay Gazette: London: "The discussion as to a land telegraph line from that quarter to the Cape of Good Hope, through Central Africa, is assuming a practical shape, though at first pronounced little better than the dream of a visionary. I rather think that the idea owes its origin to Mr. Edwin Arnold, the real projector of the Stanley expedition, but it has now been taken up by practical telegraphic engineers at the Cape, and I should not be at all surprised to see it adopted. Our Cape colonies want telegraphic communication with England, and hitherto the only chance offered to them was by a submarine cable, to be laid at a cost of a million and a half sterling from Natal by Mauritius and Zanzibar to Aden. The particular line by land favoured at the Cape by Sir Bartle Frere and the chief of the Telegraph Department, is from Pretoria, the capital of our new province the Transvaal, to Tete on the Zambesi, thence to Zanzibar, and thence to Gondar in Soudan, to which point the Egyptian land lines are now being extended. The length would be 2,500 miles, in three nearly equal sections of about 800 miles each, and the cost would be just half a million sterling, one-third of the submarine cable."

Aden, 13th: The Steamer *Giroxine*, bound from London to Australia, has been ashore at Ras Haffoon for three days, but has got off after having jettisoned 150 tons of cargo, and proceeded on her voyage. Two passengers, named Sowerby and Boyce, were drowned. No tidings have been heard of the lifeboat which was sent from the steamer to Aden on the 7th inst.

Deaths last week, 506. By remittent fever, 178.

We have a good fall of rain last night and another early this morning.—the first for eight months.

Times of India: "A case is at present pending before Mr. Nana Morjee, the Third Magistrate, which is curiously illustrative of the manners and morality of some classes of the native community. The Memons had a Pir or saint named Zoolfikarally. He had kept a mistress, a goldsmith woman. Zoolfikarally died recently, leaving as his successor one Pir Gulam. There is a certain class of native singers called *Lungis*. They visit the houses of Memons, Khojahs and other communities of Cutchi origin on festive occasions, and sing Cutchi songs called *Caffi*. There are at present three companies of these *Lungis* in Bombay, and one of these is popularly known as Fafa's company, Fafa being a young woman about twenty-one years old and the leader of this company. This Fafa's company was in the habit of visiting the house of Pir Gulam now and then to sing. Now it appears that Pir Gulam has obtained a writing from Fafa, acknowledging receipt of Rs. 500 and agreeing to visit his house only and to accompany him to Scinde; if he should desire her to do so. Fafa admits having given this writing, but alleges it was obtained from her by force and denies receipt of the money. She accuses him, moreover, of defaming her by spreading rumours to the effect that she was his kept mistress and that she is at present pregnant by him."

We learn that the daily Union Prayer Meeting is still kept up in Allahabad.

Selections.

ALONE ON HIS KNEES.

CRUDEN, author of that invaluable book, "The Concordance," died on his knees while praying. He was a man of remarkable industry and fervent piety. His heart beat warmly for the poor and suffering. He consecrated the entire profits of the second and third editions of his book to relieve the poor. It was his soul's delight to minister to their wants. He was a fine illustration of that gospel precept, "Not slothful in business, fervent in spirit, serving the Lord."

The first copy of the Concordance he presented to Queen Caroline, wife of George II., in 1737. The Queen was so well pleased with it she promised to read him; but sixteen days after she finished her first life. Poor Cruden's hopes were disappointed. He kept on in his back store in London, in the Exchange. When nearly seventy years old he passed. Search was made in his lodgings, and a man of God was found kneeling by his chair, with an open Bible before him, his face calm and peaceful. Thus he died alone. Yet not alone. He who says, "Lo, I am with you always," was with him. How blessed thus to fall asleep in Jesus.

"Asleep in Jesus, O for me
May such a blissful refuge be!"

David Livingstone, the beloved missionary and explorer of Africa, also died on his knees. Future generations will be benefited by his lifework. Like Cruden, he died poor and alone, and while in the act of prayer. From his long and weary march over a wild and untraversed country exposed to hostile tribes of savages, to malaria, and other diseases, he at last had to rest. He could be carried no further. His faithful men built him a hut, and here the weary traveler rested. After giving him food and preparing his couch, his faithful servant left him, hoping sleep would relieve him. After some hours they drew aside the curtain, Livingstone was on his knees. They listened—there was no voice; they touched him—he was cold in death. Thus died this wonderful man. His attendants embalmed his body and bore it many miles to the coast. It now rests in Westminster Abbey. Blessed ending of a busy life.

"His watch-word at the gate of death;
He entered heaven with prayer."

A medical student in New York recently died on his knees, while in prayer and alone with God. The day before his death he complained of a pain in his head. Nothing especially alarming in so common an occurrence, he retired to his room, hoping sleep would relieve him. Next morning, as the breakfast bell rang, there was no response from him. After breakfast his room was entered. The bed had not been disturbed. The young man was kneeling by the bed, as in the act of prayer. Thus he passed away.

"Life's labor done; as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies."

Is there anything sad in these and other similar deaths? Is it proper for us to pray, "From sudden death deliver us?"—*Presbyterian*.

THE GOSPEL ACCORDING TO ST. JOHN.

BY DR. R. S. STORRS.

If that canon of criticism be a just one which says that a man can speak worthily only of that which he is competent to produce; that only the poet can criticize a poem; that only the accomplished and subtle architect can illustrate the mysteries of proportion and rhythm in great cathedrals; that only a philosopher can rightly expound the philosophic treatise of another; who among the sons of men would venture to speak of the Gospel of St. John, the supreme literary work in the world, which presents the highest subject, and presents it in the most harmonious and perfect manner—where the author is always hidden, but where the theme is always luminously exhibited; where the style is as lucid as the light; where the contents are profound, immense, supernatural, surpassing thought—celestial in nature, divine in glory; a book which aims to present to us, almost as in an autobiography the divine personality of the Divine Being walking the earth among men? I compare with this aim that of any writer the most distinguished in the world—Plato in his "Republic," Milton in his "Paradise Lost," or Gibbon in his "Decline and Fall of the Roman Empire"; I compare with this the aim of any man who has lifted the rocks in praise to God in the great cathedrals, or who has covered the canvas with the glowing picture of his imagination

in the forms of the Madonna and her child; I compare with this the physiologist searching into the secrets of life, or the astronomer with his penetrating tube sounding the untrodden and untracked heavens; but there is no other aim contemplated or conceived by man that is comparable to the aim which the writer of this book has, and which he has so marvellously accomplished in the construction of it. If we wait until we have become worthy to speak of the Gospel of St. John, we must wait until we can call him back from heaven to open his lips before us as he did before the angel and the elders at Patmos, and to tell us of the things concerning which he has here written, and how he was moved and helped and inspired to write, as he was.

"The first question which arises concerning the Gospel of John, is the peculiar office which it was intended to accomplish. It comes after three preceding lives of the Son of God in the world, and the question naturally arises, Why was the fourth needed? What does the fourth do for us as we read it, which neither of the others nor all the others combined had sufficiently accomplished?"

"In the biographies of men we are familiar with, we find two classes of composition, the one in which the external events and incidents of the man's life are narrated, faithfully and vividly oftentimes; the actions which he performed, the letters which he wrote, the words which he spoke, the enterprises which he planned, and the way in which he bore himself in the great crisis of danger or of suffering or of duty. These are narrated in order that from them we may infer the character, genius, power of the man whose life is thus set before us in its external particulars, and these narratives as they faithfully record and clearly present to us the circumstances which are external, and the actions and the words, enable us, reasoning back from the particulars, to judge what kind of man he was, the phenomena of whose life are thus presented to us. We reason backward from the phenomena to the personality which is presented to us through them. Almost every prominently eminent man in the world who had large power and bore a distinguished part in public affairs has been presented to the appreciation, perhaps to the admiration, perhaps to the condemnation of the reading world by those who have thus traced his career and illustrated his character.

"But there is another kind of biography, and he who writes it sees at the outset as by a vivid spiritual intuition all the peculiar force, genius, spirit of the man concerning whom he has to write. These are present to the writer from the very outset of his work, and he simply illustrates these in the particulars which he afterwards recites concerning the actions and the career of the man. He does not infer the personality from the incidents of the career, but having all that was peculiar to the man clearly before him at the beginning, he interprets and illuminates by that all the subsequent actions of which he is called to speak. This is the highest class in biographical writing, the most appreciated by the matured, cultured, sympathetic reader. We feel at once that such would have been the life of Socrates if it had been written by Plato for example. Such is to a considerable extent the life of Pascal written by his sister Madam Perier. It is this way Shakespeare treats the characters in his works; he develops them from within outwards, from the person to the phenomena; from the internal genius and character vividly comprehended and continuously carried in the mind of the writer to the action and the language in which the genius and character subsequently reveal themselves.

There are, then, these two classes of biographical writing—first, that in which the external incidents are related in order that the writer may work back through them to the conception of the character and the power of the man whose life they describe; second, that in which the character and power of the man—perfectly, vividly comprehended by the writer—are made subsequently to illuminate whatever his pen portrays before. We should expect, certainly we should regard it desirable, that when a Divine Person comes into the world, if it be possible in the nature of things, both of these classes of writing should be combined in the narrations which present him to the honor, the homage, the adoration, the obedience of the world. There should be this that treats of the external act—the incidental words, the apothegms, the gnomes, sentences, the parables, as well as the wondrous works of power through which we are led back to the conception of the power and spirit which dwelt in him, which this life reveals; and also, if it be possible in the constitution of human nature and by the inspiration of the Holy Spirit, there be at least some one writer who shall seize at the outset the unique, the supreme, the transcendent, the divine in this

Person thus walking the world to challenge its allegiance, and then afterwards shall simply, by the radiance of that conception, illuminate all discourse, all action, all suffering, the consummation and the end of the life thus wondrously begun."

WHO MAY HAVE THE LIKE?

BY REV. L. C. STEVENS.

In a previous article, attention was called to Paul's wondrous rapture. But such wonders are of comparatively little value to us, unless they can be brought within our reach—our reach, not of intellectual grasp, but of soul enjoyment. We ask, then, whether or not seasons substantially like that of Paul may be enjoyed by us? I ask, why not? He enjoyed what he did on the occasion referred to, not by virtue of being an apostle, nor by virtue of inspiration. On the contrary, the whole account shows that he enjoyed it solely by virtue of being a Christian, or "a man in Christ." The only question, then, is, "Am I a man in Christ?" If so, I may have as wondrous a rapture as did Paul.

There is with most people—I grieve to say it—a want of faith which renders this impossible. They look upon the attainment of so distinguished blessings as being entirely beyond them. And yet why? Do you say that Paul had a power of imagination which aided him in his attainment that few possess, he being thereby able, in a large degree, himself to create his extraordinary views? That would be to make this whole account rank with works of human fiction. If what Paul saw and felt was the production of the imagination under his exclusive control, then does the incorporation of his statements, as he has given them, with the inspired material that makes up the rest of the Bible, so far tend to degrade the whole Bible, and to cast suspicion over its entire contents. But there is no excessive imagination in this account. Every word is descriptive of sober reality—a reality resulting purely from the influence of the Holy Spirit in rendering vital the revelation of divine truths. What were the simple facts? Why, nothing more nor less than these, that Paul was so brought under a hallowed influence—was so elevated thereby—so yielded himself up to a spiritual transformation, that for the time he was the subject of a rapture so blessed and glorious that he could explain it only by considering himself transported to "the third heaven," and was so overwhelmed by his rapture as for the time not to know "whether he was in the body or out of it." And yet, was all this more than Dr. Payson, and Col. Gardiner, and Madame Guyon experienced? more than is experienced by many an humble believer found here and there at the present time?

But the truth is, the general type of experimental Christianity is so far below what it ought to be, that when we see a case of such bright views of Divine things, in which so much that is glorious and so much that is blessed is enjoyed, we start back with surprise, doubtful whether to believe it exceptional as a case of wonderful piety, or exceptional as a case of partial insanity. More: So far is the general type of experimental Christianity below what it should be, that if an occasional Christian struggles against sin and the devil, overcoming passion, getting into the full blaze of heaven, till his "peace is as a river," he hardly dares speak of it, lest it should be regarded and stamped as the mere effervescence of an overheated imagination, and himself as imposed upon by the arch-deceiver.—(*Chr. Standard*.)

THE CARE OF CHILDREN BY SECULARISTS

(*Lancet*, May 25th 1878, p 797.)

It is impossible not to feel that a recent decision of the Master of Rolls, by which the care of a young girl was withdrawn from a "secularist," has the full justification of public prudence and moral propriety. The human character is incomplete without a due development of the moral instinct, and this can only be secured by religious teaching. It is not so much a question of the form that teaching ought to take, as the fact that the religious principle, which undoubtedly forms an integral part of the human mind, as normally constituted, is recognised. Atheism is not alone to be considered as unbelief or infidelity, it is an abnormal state. There must be something at fault in the mental organism which can recognise no moral influences beyond those of its own creation. The mind that has become so absorbed with its own inner experience, and grown so exclusive and dogmatic as to deny the existence of anything and everything it does not immediately perceive, is essentially unfit to act as a trainer of other minds. It is, indeed, an open question whether an intellectual development so stunted as the simply "secularist's"

is fit to be trusted with its own control. The recognition a purely materialistic philosophy and a secular "religion" had received in unexpected quarters during the last third of a century, happily gives some tokens of being on the wane. It would be interesting, if it were possible, to ascertain precisely what share false methods of thought, depriving the mind of its greatest and, in some extremities, only resource—hope outside human nature—may have had in producing the state and deeds that lead to men and women being locked up in lunatic asylums! It is the fashion to ascribe a very large proportion of the insanity of the day to drink; perhaps, if the facts were more closely investigated, a still greater percentage of cases might be traced to the utterly spiritless and helpless condition that results from the creation of a great black wall round the field of vision where Nature has left a cloudless horizon, which religion scans with hope. If young minds are left to be trained by those who have extinguished, or are devoid of, the religious instinct, the blind will lead the blind, and society will reap the penalty in some of the divers forms of avoidable evil it has at present equal cause to regret and resent.

CHRISTIANITY v. WAR.

CAN GOD PROTECT THE LIVES OF HIS FOLLOWERS?

DEAR FRIEND,—On or about Dec. 5, 1870, during the Franco-German War, I was riding out of Metz on my way to Arlon, and for a few miles had as companions three German officers. I spoke to them first in English; but as they had forgotten what they had learned at school, I made myself understood in German. It was during the heat of the war: Metz had fallen; Thionville, blockaded for four months, was on the eve of its bombardment. The officers asked me where I was going. I said "To Arlon." "But you are not going that road to-night!" (it was now six o'clock and quite dusk) "you must come with us; we have not grand quarters, but you shall have the best we have—dinner and a bottle of wine, and hay for your bed, and straw for your horse, and you won't get that anywhere else round here." I thanked them kindly for their courtesy, but said that I must go forward. "But," said they, "you know the French-Tireurs are out, and you may be robbed or murdered; we would not go up that road alone to-night." I answered, "If it be the will of God that I should be robbed or murdered, it will, no doubt be done, but I know that I am safe in his hands." "At any rate," said they, "you have good pistols." I said, "No I have none; I never carry them; I do not believe in them." Bidding me "happy journey," they turned off to the village of Sémécourt, where they were quartered, and I went on my way.

The "Great Bear" shone out brightly right above the road towards Thionville; and God showed to me, with the utmost clearness, that if a French-Tireur were taking aim at me from behind a tree, though I could not stop him, yet that He could influence that man's mind to think well of me, and not evil, and that he would not fire at me. I was instantly filled with consciousness that the presence of God was between me and harm, and only the actual withdrawal of his protecting care could allow evil to touch me.

Soon after, near Uckange, I was halted by two guards at the end of a train of forty Krupp steel guns with their bright polished barrels, on their way to bombard Thionville (which fell a few days later); and passing these, and plunging into the dark forests of the Ardennes on my way to Hayange, the consciousness of the immediate presence of God alone kept me from fear.

Having had to bank at Arlon, in Belgium, I have often ridden after dark through the Ardennes—on one occasion, with between £200 and £300 on me, to buy stores for the starving poor round Metz—but was not only never robbed, but was neither touched, stopped, nor spoken to after dark, unless I spoke first, which I always did.

A few days after the above, I was with another Friends' War Victims' Fund Commissioner, traversing a path under the glacis of the fortress of Bitsche, with the French sentries above our heads. We had that day been assisting the civil poor who were starving, and, returning, had been warned back three times by the Bavarian sentries, with cries of "Zurück! Retour!" and as the French fired at the German sentries whenever they got a chance, we were, humanly speaking, in extreme danger. Yet, confident in the same protecting care, though not unprepared to feel a ball any moment, we were not molested, and reached our lodgings at the Crystallerie St. Louis, after a five hours' scramble in the dark through the forests of the Vosges mountains.

Later in the war, on the battle-field of Ardenay near Le Mans, being alone, traversing the pine woods scathed and shot away by the shells six weeks before, the

French having been disarmed by the Germans who yet held the country, a rifle was fired close to me, and again shortly after, but I was never hit.

I am a believer in the immediate presence of God to his believing children who seek to follow Christ the Prince of peace, and my belief having been strongly put to the proof, I am constrained to send you this letter.

THOMAS WHITWELL,

One of the Commissioners of the Friends' War Victims' Fund, Franco-German War of 1870-71.

Stockton-on-Tees, May 8.

TELEGRAPHIC NEWS.

London, June 6th: In the House of Commons to-night, Sir Stafford Northcote, replying to a question, said that it was not expedient at present to make a statement concerning the policy of the Government, but that it was to be found in the papers that have already been presented to the House, and especially in Lord Salisbury's Circular despatch. The British Plenipotentiaries at the Congress he said will be instructed by the Cabinet, who will decide all questions on their collective responsibility, and that nothing will be submitted to Parliament until the conclusion of the Congress.—Mr. W. H. Smith, First Lord of the Admiralty, said that the British Ironclad Squadron, now at anchor in the Gulf of Ismid, will, for reasons of salubrity, take up its station off Prince's Island.

Washington, 6th: Both Houses of Congress have passed a Bill against the further contraction of greenbacks. This, it is understood, closes the financial legislation.

Berlin, 6th: An Imperial decree has been issued announcing the temporary control of the Government by Prince Frederick William. This is considered tantamount to a temporary Regency.—Disclosures have been made in connection with the attempted assassination of the Emperor William which indicate the widespread nature of the Socialist conspiracy. Many arrests of Socialists are being made, and severe repressive measures are being taken. Even a European Conference on the subject is advocated.—Doctor Nobiling, the would-be assassin, is unconscious.—Sadyk Pasha and Carathodari Effendi will go to the Congress instead of Safvet Pasha, and not in addition to Safvet Pasha.

London 8th: The Bank of England will henceforth announce the average instead of the minimum rate of discount, thus competing with other Banks.

10th: The Morning Post states that the European Congress will make the Balkans with the fortresses the new Turkish frontier, and will rescind the cession of Batoim demanded by Russia in the Treaty of San Stefano. The same journal also states that Lord Beaconsfield, on his return from Berlin will receive the highest dignities.—The Daily News publishes a statement that there are signs of an impending revolution at Constantinople.—His Royal Highness the Duke of Cambridge starts to-morrow for Malta to review the Indian Contingent.

Vienna, 10th: The New Free Press of Vienna states that six divisions of the Austrian Army are to be mobilized immediately in order to execute the decisions the Congress may arrive at as affecting Austria.

Constantinople, 10th: Constant changes are being made in the Turkish officials and the Ministry here. Osman Pasha has been appointed Marshal of the Palace, at the same time retaining his command.

London, 11th: The Daily News states, that the Emperors of Germany, Austria, and Russia are expected to meet after the recovery of the Emperor William, who is daily gaining strength.—All the Plenipotentiaries have now started for Berlin to take part in the Congress. Lord Salisbury left London last evening for Berlin.—Her Majesty the Queen has telegraphed her thanks to the Native Princes and Chiefs of India for their having offered their troops to the Crown during the late crisis.

St. Petersburg, 11th: The Empress of Russia is very ill with fever.

Berlin, 11th: In consequence of the late departure of the Turkish plenipotentiaries from Constantinople for Berlin, it is probable that the meeting of Congress will be delayed a few days.—Lord Beaconsfield and Lord Salisbury have arrived here.—The German Federal Council have decided to dissolve the German Parliament.

13th: Prince Gortschakoff and Count Andrassy arrived here this morning. Prince Bismarck and Lord Beaconsfield had a conference last evening, which lasted two hours. Count Schouvaloff afterwards had an interview with Prince Bismarck.—The Turkish Plenipotentiaries will arrive here to-morrow evening, meanwhile the Turkish Ambassador here will represent Turkey at the opening of the Congress which takes place to-morrow.—The ex-King of Hanover died yesterday.

London, 13th: In a speech made by Sir Michael Hicks Beach, Colonial Secretary, at a Conservative banquet yesterday, he said England at the Congress will adhere to Lord Salisbury's Circular, and that the Porte must retain the necessary independence in order to perform its sovereign functions.—Egyptian Stock is again excited in consequence of the confidence felt as to the results of the enquiry being made by the Foreign Financial Commissioners.—The English harvest prospects are unfavorable, the crop being partially damaged by continuous and excessive rains.

PASSENGERS SAILED.

Per P. and O. Str. *Guelior*, 14th:

For Southampton—Col and Mrs H Richards, Miss Doyno, Mrs E Hurst, Miss A Cooke, Conductor Merriam, Mr. Merriam and three children, Capt Welch, Mr Ezekiel B Shaw, Mr A H T Martineau, U.S. Lieut H M Temple, Mr C Hicks, Mr E Lobb, Mr S. Ma telli, Mr Thomas Barford, Mr Hobbs, Mr E Lobb, Sergeant C Lewis, Capt S G Smyth, Mr Rowe, Mr Harding, Mr C I Jones, Mr H H Tubb, Mr St John Smith, Mr and Mrs Murray, and Mr H. Ide.

For Brindisi.—Mr R Mookerjee, Mr R P Orr, and Mr F D Campbell.

For Venice.—Mr H Rogers.

For Marseilles.—Mr W E DeSouza.

For Suez.—Mr F Remington.

For Aden.—Hajee J N Mahomed.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 12th:

From Southampton.—Mr and Mrs Macmillan, Mr Thimning, Mr R D Hurst, Miss E Wendow, Mrs Rowland, Mr George Macmillan, Mr Mooneraden.

From Venice.—Mr Hoison, and Mr J Kingsmill.

From Brindisi.—Dr T M. yne, and Mr J A Spence.

Domestic Occurrences.

BIRTHS.

YOUNG—May 15th, at Highbury new Park London N. Mrs. Geo. C. Young of a Son.

WAZIR BEG—At her residence, Cambridge Terrace, Sydney, N. S. Wales, on 8th March 1878, the wife of Rev. Wazir Beg, M. D. L. D. Minister of Chalmers' Church, Alfred Park, of a Daughter.

MARRIAGES.

BROUGH—DUNSTERVILLE—June 1st, at Hyderabad, Sind, by the Rev A. Baynam, B. A., Chaplain, assisted by the Rev. Geo. Shirt, C. M. S., James Fox Brough, Captain, Royal Artillery, to Harriet Edith, daughter of Lieutenant Colonel Lionel D'A Dunsterville, Bombay Staff Corps.

ROSE—RANSON—June 5th, at Aurangabad (Deccan), by the Rev. Ruttonjee, Nowrojee C. M. S., Frank Rose, Supervisor F. W. D., to Louisa, the youngest daughter of Mr. Conductor (retired) T. S. Ranson, Hyderabad Contingent.

DEATHS.

HILLCOAT—June 1st, of brain fever, Charles Robert Brougham Hillcoat, only son of Charles H. Hillcoat, aged 4 years.

COFFEY—June 2nd, at Bhoawal, Mr. W. J. H. Coffey, Head Station Master, G. I. P. R., aged 26 years.

MALCOLM—June 3rd, at Bombay Harbour, William Malcolm, Captain of the Barque Lannox of Glasgow, of heat apoplexy, aged 42.

DUPRAT—June 4th, at Hyderabad Deccan, Residency, Captain O. A. C. Duprat, B. H. N. S., of heat apoplexy, aged 53 years.

WILLIAMSON—June 13th, at the "Firs," Powder Works, Mazagon, Caroline Violette, the beloved wife of Ernest Williamson, F. W. D. (Railway).

"BOMBAY GUARDIAN."

Subscriptions received from May 25th to 15th June 1878 at the new rate.

W. Shield, 31st May 1878, Rs. 1; F. V. S. Aitkins, 7th March 1879, Rs. 6; Rev. W. McMordie, 31st December 1878, Rs. 7-10; A. G. Wyatt, 15th February 1879, Rs. 10; Geo. Moore, 7th July 1878, Annas 13; S. Sparrow, 31st Decr. 1878, Rs. 4-10; Brigadier Genl. Phayre, 31st May 1879, Rs. 9-4; Col. D. Anderson, 1st August 1879, Rs. 9-4; W. Winckler 31st May 1878, Rs. 10; J. Smart, 15th December 1878, Rs. 7-10; John Hanley, 31st July 1878, Rs. 1-14; Mrs. S. Coates, 31st Decr. 1878, Rs. 10-13; John M. D. Newton, 18th May 1879, Rs. 7-10; Rev. J. Stuart, 31st January 1878, Rs. 6; Captain R. L. Price, 1st February 1879, Rs. 7-10; Geo. F. Davidson, 12th March 1878, Annas 10; J. Dow, 30th Sept. 1878, Rs. 3-13; Dr. J. Murdoch, 8th June 1879, Rs. 7-10; C. Palmer, 31st May 1878, Rs. 1-0-6; Geo. Wilkie, 7th June 1879, Rs. 14; H. J. Meyers, 29th May 1879, Rs. 15-4; Col. S. Gell, 20th June 1879, Rs. 9-4; J. Lodge, for two copies, Rs. 12; E. Miller, 25th March 1878, Rs. 6; J. Morris, 31st Decr. 1878, Rs. 6; E. Courtney, 1st May 1879, Rs. 7-10; Mrs. J. A. Moore, 20th June 1878, Rs. 5-2; Mrs. W. B. Capron, 10th June 1879, Rs. 7-10; S. M. Smylie, 18th Decr. 1878, Rs. 8; Rev. A. Buhner, 1st March 1879, Rs. 7-10; Rev. A. Brashe, 1st March 1879, Rs. 7-10; Rev. Dr. Gandert, 1st March 1879, Rs. 9-4; Rev. E. Hartman, 1st March 1879, Rs. 7-10; Rev. J. Hauber, 1st March 1879, Rs. 7-10; G. Haenner, 1st March 1879, Rs. 7-10; Rev. H. A. Kandiniya, 1st March 1879, Rs. 7-10; Rev. B. Grater, 1st March 1879, Rs. 7-10; Rev. J. Mack, 1st March 1879, Rs. 7-10; Rev. G. Ritter, 1st March 1879, Rs. 7-10; Rev. W. Stokes, 1st March 1879, Rs. 7-10; Rev. S. Walter, 1st March 1879, Rs. 7-10; Rev. Chas Weigele, 1st January 1879, Rs. 7-10; J. Daughy, 10th June 1878, Rs. 1; James Power, 31st October 1878, Rs. 3-13.

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